[REGISTERED FOR TRANSMISSION ABROAD.]

THE LATTER-DAY SAINTS'
MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

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SPEECH OF HON. WM. H. HOOPER, OF UTAH,

IN THE HOUSE OF REPRESENTATIVES, WASHINGTON, D.C., FEBRUARY 25, 1869.

CONTINUED FROM PAGE 366.

And, sir, dark in contrast with this unselfish devotion to duty rises up before me the picture of the vandal violence that drove them from the sacred walls just as their work was finished, and applied the incendiary torch to destroy the splendid structure. Nor, sir, would it be strange if a people so blessed amid persecution—so often protected from destruction and preserved amid dangers that threatened inevitable ruin—should become so intensified in their faith as to present to the irreligious an appearance of fanaticism. An extract from Gunnison happily illustrates one of these occasions. He says:—

"During the following year, every month was so mild that they ploughed and sowed in each; but though the winter was auspicious and all things so favorable, they were so reduced in provisions as to eat the hides of the slaughtered animals, and eagerly searched them out of the ditches and tore them from the roofs of the houses to boil them for the table, and they dug side by side with the miserable Utes for the wild roots used by them for food. But the most formidable animal they had to contend with as the crops were nearing maturity, was the army of black, ravenous crickets—"a frightful bug, as a Liverpool sojourner called it when first he saw one, which, descending from the mountain sides, destroyed every green herb in their way. In vain did the sorrowful farmers surround their fields with trenches and fill them with water; the black host, leaping in, floated over and with wonderful instinct kept on their course of march, and, mounting up the wheat stalk, would cut it off at the curve which was bent by the weight of the fruit more precious than golden seeds. Whole families might be seen standing guard with branches and boards in their hands, uttering loud shouts and endeavoring to turn back and beat off the invaders. In some instances they succeeded in changing the direction of the march along the streams, and destroyed many in the waters; but it was only a partial relief on a few points of attack.

"But better defenders soon came to their aid. These were the most beautiful birds of the valley, the glossy white gulls, with bright red beaks and feet, dove-like in form and motion, with plumage of downy texture and softness. After the first molting of the crickets they came in flocks to feast on the banquent which was so bountifully spread for their reception. In early dawn they rise from the nestling islands of the great lake, and, gliding through the air, gracefully alight on the smooth and gentle slopes at the last of the terraces at the mountain's base, and there feast the livelong day."

The same year to which I have before alluded, and soon after the expulsion of the Mormons from Nauvoo, while they were prosecuting their slow

journey across the wilderness of Iowa, there occurred vast flights of quails in the same direction, lasting many weeks. These pilgrims have informed me that large quantities of these quails were slain, and furnished the famishing pilgrims with ample supplies of food, reminding them vividly of the provision made for the Israelites in the desert, and impressed them deeply with a conviction of miraculous protection. It would not be strange, sir, I repeat, if a people possessing such remarkable traditions, and experiencing such unexampled preservation, shall have become filled with a conscientious zeal akin to the divine fervor of the early disciples of Christianity.

But, sir, the charge of fanaticism is as groundless as any of the others which have been hurled recklesly against the Mormons. If they are firm in their own religious faith it is because they believe it to be inspired of God; and if they are not compelled, they resolve to be convinced of the truth of their doctrines. They invite converts with general hospitality, and practically illustrate in their daily lives the principles they profess. It is not the Mormons who evade the test, but each one is tried with the hardships of persecution. They have endured every grievance that vulgar bigotry could inflict, and the demonstration of their progress in the face of these trials is the strongest fact to be found in the history of any religion. The Old and New Worlds, has resolved forward to with intense longing and its completion coupled with indescribable joy. It is now at this very moment, when the tread of coming hosts is heard in the streets of the city, when the eve of realization is at hand, that the advocates of this bill propose to hem them in with the chains of political bondage, and to bar the doors of the sanctuary of Christianity against the multitudes who are flocking to it from all parts of the earth. Why not apply the same principle to the Methodists, the Baptists, the Presbyterians, and the Catholics? Why not pass a law to prevent the children of these churches from receiving baptism, and to forbid the parents from taking the sacrament? Why not introduce the test oath into the ranks of political bondage which they have set for their defense?

All sensible people, to whom I have spoken on the subject, whether they are Mormons or Gentiles, whether they are advocates of the bill or opponents, have treated it with contempt, and have declared that it will be utterly inoperative. Its only effect will be to bring the whole machinery of legislation into disrepute, and to make the name of Congress a by-word and a reproach throughout the civilized world. Instead of promoting the cause of religious liberty, it will be a blot upon the statute book, and will be referred to hereafter as a precedent for religious persecution. Why not, while they were prosecuting their slow

tice for their conversion. If Mormonism is an error, there is no community on the face of the globe and no class of people so vitally interested in its refutation as the majority of the people of Utah, who are its victims. Rather than curtail the proportions of the Territory and cut off its settlements from contact with the railroad, you should seek to enlarge its area, encourage its population by all classes of good citizens, giving the amplest protection by law by substituting for its present organization a more ample, complete, and sovereign form of government, leaving the issue with God and the inevitable forces of nature. We expect the hostility of all the non-producing classes who seek to subsist on vices which we do not practice. It is natural that those who stand agape for Government plunder should foment

In vain did the sorrowful farmers sur-

all patriots and lovers of peace. Much of this good feeling, I am deeply gratified to state, is due to the recent impartial legislation and the kindness and courtesy which has uniformly been extended by this House to the Delegate to whom they have confided their interests on this floor. Is it possible that this policy is to be deliberately reversed, and this budding confidence to be blasted by such an act of official injustice before it has an opportunity to blossom and bear fruit? Never will I credit an anomaly so foreign to the character of the American people, so hostile to the spirit of the age, so monstrous in its design, and so mischievous in its consequences, till I hear the vote counted and the result announced.

But, sir, let us for a moment contemplate the other alternative, and inquire what would eventuate from the success of this measure, supposing such a success within the limits of possibility. Let us admit for a moment that this bill can become a law, and the accumulated strength of its advocates be so increased as to enable them to complete their plans and sacrifice the small remnant left of the present Territorial government. Let us imagine the people of Utah divided among States and Territories whose seats of government are remote, and whose populations are measurably controlled by the adventurers who seek aggrandizement in rapid enterprises rather than by the slow and laborious processes of productive labor. Let us follow the machinations of these men till they have succeeded in securing so much of official control as will enable them to exasperate the temper of the citizens by technical abuses so easy to practice, and till they have inspired the distant State authorities already deeply imbued with prejudices with a belief that these people are disloyal in spirit and criminal in act. Let us suppose the collisions which a tamper like that which argues this bill will be sure to invite to actually take place, and the citizens to have been exasperated beyond the limits of forbearance, affording a pretext for such measures of force, both official and private, as shall render their peaceful residence in Utah impossible; imagine it you will, the valleys of Utah again depopulated, and tell me where you are to find the immigrants who, unimpired by a peculiar religious faith and not bound together and controlled by a potential motive will abandon the fertile prairies of the Missouri valley to cultivate those remote alkali lands, which can be made productive only by a costly and elaborate system of irrigation and forsake the sunny climate of more favored regions for a land where the seasons are in fierce and perpetual conflict, and the constant care and labor of man is needful to give the summer a hard won triumph.

The Mormons, unlike the inhabitants of all the neighboring Territories and States, are an agricultural and manufacturing people, and it is for this reason that they have been able to subsist in Utah. Drive them away, and a temporary succession of mining adventurers may occupy their place for a short time and in small numbers until starved out, abandonment, but the region, with small exceptions, will again lapse into sterility and become the undisputed domain of wild animals and birds. Already the tide of general emigration from Europe is beginning to diminish, the reforms of governmental administration in Ireland, and the unification of the German States, threaten seriously to interfere with those great movements of the masses which have given to America so large a proportion of her effective population. Of those immigrants that come how many think you will pass by the fertile prairies to locate in those rugged valleys, or after arriving pause to dwell there, while the unparalleled farms of Oregon lie but a few days journey beyond? Sir, Utah is the premier heritage of men who are directed by a spirit of unity which no other class of our immigrants possesses. Have these endeavored to present to the members of this House the facts and principles involved in this case, and to measure with the best judgment I can command the consequences awaiting their action on this bill to the common principles of our religious

beliefs that to do right is always expedient. That it is right to exercise the power of unfriendly legislation against a community such as I have shown that of Utah to be, the disinterested judgment of the world will surely deny. As to expediency, aside from justice, I cannot see how any difference of opinion can exist. Let the future be judged from the past, and no rash and cruel experiments be substituted for an established order of things that has produced the happiest results. With the speedy and complete restoration of the seceding States to the Union I trust in God that all internal differences may vanish, and peace again reign within our borders uninterrupted and profound. On the part of Utah I am ready to pledge a conflict of energies for the rapid development of the resources of the land, and for a friendly emulation in all manner of good works. Let the contest between her and her neighbors be as to which shall exhibit the most prosperous condition and most rapidly expand into a moral and enlightened State. To this contest, sir, we joyfully invite them; but from any less kindly we trust the good sense and good feeling of the Representatives of the nation will assist to protect us.

I feel that I do not appeal to them in vain when I ask that their potent and united voices may be lifted up to those who would disturb the elements of our prosperity and advancement in that language which, long ago uttered by Him who spake as never man spoke, stilled the tempest and gave tranquility to the waves—

"Peace, be still!"

And in the kindred language of our great leader of to-day, so beautifully paraphrased recently upon this floor by the distinguished gentleman from Ohio, [Mr. Bingham,] "Let us have peace!" Let us have peace by an act of peace, so that the land which but yesterday was stained with fraternal blood may grow green and beautiful under the hand of honest toil. Let us have peace that we may perfect the holy temple of our liberties, until it shall fill the whole earth with its glory and draw all nations into it. Let us have peace, that by our sublime example we may teach the whole world of men how good and "how pleasant it is for brethren to dwell together in unity."—*Salt Lake Telegraph.*

THE EVILS OF INTOXICATION.

The immoderate use of intoxicating drinks is one of the greatest evils known among what are called civilized nations; and habits of intoxication are the source of frightful evils to all classes who are addicted to them, but especially to the poor. Wealthy tipplers may indulge their appetites for bibulous indulgence without incurring the risk of pecuniary distress and the evils of poverty; in all cases, however, suffering the results of the violation of the laws of their physical and mental organizations, which are, in fact, the most serious and most irreparable evils human beings can sustain. But it is among the poor that the evils of intemperance are most palpable in the increase of their poverty and wickedness. In Europe, and especially in the British Islands, habits of intemperance are perhaps the *great* bar to the emancipation of the masses from all the social ills they have to endure. There is a great outcry in that nation for parliamentary reform, and against the injustice of the capitalists; and these evils are bad enough, and unless remedied, will sooner or later result in trouble. But the evils which the laboring classes endure, whether proceeding from these or other sources, are increased and augmented by the habits of intoxication which are almost general among them; and parliamentary and other reforms will fail to produce the changes desired unless these habits are corrected. It is estimated that a hundred million dollars a year are spent in intoxicating drinks in that land; and, but the other day, one of the leading London magistrates declared, while sitting in court, that drunkenness was the cause of *all* the

evils in society. This was rather exaggerated, but it certainly is one of the great causes of the evils with which society there is troubled. And that country, unfortunately, is no exception; in France and other countries on the continent the same habits prevail among the working classes to an almost equal extent. Four-fifths of the crime, poverty, pauperism and starvation existing can probably be traced to this source.

Who, among the people of Utah, who has emigrated from these old-settled countries, that has not seen countless instances of the effects of intoxication? Who has not seen legions of women and children, ragged, ill-fed, often half famished, and carrying about their persons the marks of violence and ill-usage, all the effects of the worse than beastly habit of intoxication indulged in by them to whom they look as their natural protectors, and whose first great duty it is to love, honor and protect them? Who can not recollect instances of men with brilliant talents, who, but for habits of drunkenness, might have been honored and respected by their fellows, and have filled lucrative and responsible positions in society; but, through this cursed habit, have gradually fallen from one degree of degradation to another, until, finally unknown and uncared for, they have filled the early and dishonored grave of the drunkard?

This is no fancy sketch; such instances may be seen on every hand in nearly every so-called Christianized or civilized community. It is true of this country as of Europe, though perhaps not to the same extent. But in this country statistics fully prove that the use of ardent spirits and intoxicating beverages of various kinds is on the increase; and it is no romance to say that if the means thus shamefully wasted were used for human improvement instead of human degradation, school houses and colleges might soon be as numerous as drinking saloons, and poverty and distress be banished from every nook and corner of the land.

In Utah Territory this evil is but little known; and in many sections of the Territory the traveler may go on his way, day after day, and never see a place where the "ardent" can be purchased; and even in our large cities, where transients "most do congregate," such institutions are very rare, when compared with places of their size in any other portion of the country. Among the Latter-day Saints a tippler is a rarity; in fact, no man amongst them who has any respect for his calling or the principles of his holy religion will ever give way to such a practice. Still, among such a heterogeneous multitude, thousands and thousands of whom have been gathered from abroad, and who, in many instances, were formerly addicted to such habits, it cannot be expected that all will be faithful and true, and refrain from indulging altogether. In some instances such individuals are very apt, and doubtless do, exert an influence over the young and inexperienced who have been raised here, and initiate them into the practice of this baneful habit. It is for the benefit of the latter class, especially, that we write. We are proud to know that their numbers are very few; but few as they are, we would fain see them abandon such debasing practices. They may be far from deserving the appellation of "drunkard," and would scorn the imputation that they would ever become so; but the advances of this foe are insidious and fascinating, and unless such habits are forsaken completely, the infatuated devotee may find himself irretrievably engulfed.

The very few young men in our midst who may at all be given to the "social glass," if they will look back for a few years, will recollect instances of men, bright, talented, brilliant and young, who have died in shame and disgrace through tippling. This should act as a powerful incentive to all who may be in the least inclined to indulge, to "touch not, taste not, handle not." The latter course is always safe, and may be the stepping stone to honor and respect; while an opposite course is never safe, and very often leads to poverty, disgrace, degradation and shame.—*Deseret Evening News.*

Small faults indulged are little thieves that let in greater ones.

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(*Jewish Chronicle.*)

After some time, Alfakar replied to the communication of Kimchi by a letter written in rhyme, in which he spoke very contemptuously of his correspondent, and even abused him and his associates as persons who had apostatized from the true faith. Kimchi responded in an exceedingly mild and conciliating tone, which drew from his Spanish correspondent an answer still more offensive and malignant than the first. He compared Kimchi, in undertaking his journey, to Satan's going to and fro in the earth," as spoken of in the book of Job; and speaks of him as walking in darkness and wandering in the wilderness of error. He accused Kimchi of endeavoring to reconcile the religion of the Jews with the philosophy of the Greeks. He concluded his letter with acknowledging the great learning of Maimonides, and the value of some of his earlier works, and urging Kimchi to abandon his novelties and to return to the true faith. The latter again replied in the same friendly spirit, refusing to become incensed, as he might reasonably have been, at the malignant spirit displayed by his correspondent. In the end, however, the forbearance of Kimchi was not without its influence, and the dissensions which had taken place respecting the doctrines of Maimonides were for a time wholly suppressed.

Kimchi was very learned as a grammarian; and, in his commentaries on various portions of the Old Testament, he displays his great philological ability. His Hebrew grammar, his lexicon or book of Hebrew roots, and his commentaries, have been translated into several European languages; and, as biblical students are aware, are frequently quoted as authorities by Christian divines in their expositions of the Old Testament. This writer was very charitable in his spirit toward other religionists, and always spoke of Christians courteously. His fame among the Jews is equal to that of their greatest Rabbis. As the Hebrew word which signifies a meal was figuratively used for the law, and as, by adding the letter yod to that word, it becomes the word Kimchi, so the admirers of this Rabbi introduced the proverb in his honour, that "there could be no law without Kimchi."

The further we advance through the gloom of the Dark Ages, the more dreary and miserable does the condition of the Jewish people appear, and the more extreme and execrable the persecutions to which they were subjected. About twenty years after their expulsion from France, as narrated in a former chapter, the French monarch was compelled by his financial necessities to invite the Jews to return to his dominions; and they, forgetting all their previous sufferings, and allured by the favorable offer which he made them, accepted the proposals in great numbers. Certain streets in Paris were assigned them for their exclusive residence; and their proverbial industry and thrift soon made them the possessors of that importance which wealth always confers.

The various losses which the Jews had previously suffered in France by extortions and by exile, had induced them, for the most part, to abandon nearly every department and trade except that of money-lending. Nor was this result unnatural, when we remember what absurd objections were made against them, and to what disabilities they were subjected, when engaged in other callings. Thus, it is recorded that, if they sold milk, the Christian public charged them with mingling with it that of their wives. If they were butchers, it was charged that they reserved all the best portions of their meat for their own people, and sold the refuse to the Christians. If they manufactured wine, it was said to be of inferior quality; and the clergy went so far as to forbid the use of that which the Jews had made in the services of the altar and the administration of the Lord's Supper. Being hampered and crushed in this way in almost every avenue of honest industry, the Jews in France, and

especially in Paris, became for the most part the pawnbrokers and usurers of the realm; and as such, by the rigor with which they took advantage of their position, and the extreme exactions which they practised on the public who were compelled to make use of their services, they soon gathered around themselves another storm of persecution.

The king, Philip Augustus, accordingly decreed that no Jew should exact more than forty-five per cent per year. But they soon evaded this prohibition by compelling their debtors to pay this interest on a greater sum than was actually lent. To prevent this practice, the king decreed that no creditor should, under any pretext, demand, and that no debtor should promise to pay interest, or a bonus, for any sum higher than that which actually passed from the possession of the lender to the borrower. But other enactments, more rigorous, followed afterward. Louis VIII, the son and successor of Philip, prohibited the Jews from demanding or receiving any interest whatever for moneys lent; and declared all agreements which had been made between debtor and creditor for more than five years previously to be null and void. This law was evidently intended as a severe blow to their chief means of wealth, and even of subsistence. The Jews were also attached to the soil according to the then existing and barbarous usages of Feudalism, and were assigned as property to the feudal lord and magnates.

When Louis IX ascended the throne of France, the Jews fondly expected a respite from their persecutions; but they hoped in vain. Louis—who has received the epithet of *saint*, chiefly because his zeal for the prosecution of crusades to the Holy Land indicated his unusual devotion to the Church and subserviency to the then existing priesthood—Louis was a rare specimen of fanaticism and imbecility. That he was pious, according to the standard of that age, cannot be doubted; and how much his piety deserved to be commended, may be inferred from the statutes which he enacted respecting the Jews. In the year 1234 he promulgated a law cancelling one-third of the debts which were then due to this people; and he further enacted that no bailiff might arrest or annoy a Christian for any debt due to a Jew, nor could any legal process be entertained to compel payment. The excuse which this royal and saintly thief gave for the execution of such measures was that he wished to convert the Jews, at once from their false religion and from their devotion to the business of money-lending.

[TO BE CONTINUED.]

BUSINESS.—After all there is nothing like business for enabling us to get through our weary existence. The intellect cannot sustain its sunshine flight long: the flagging wing drops to the earth. Pleasure palls, and idleness is "many gathered miseries in one name." But business gets over the hours without counting them. It may be very tiring at the end, still it has brought the day to a close sooner than anything else.

CHILDHOOD.—Never attempt to govern children (as most people do) by deceit; if they find themselves cheated even in trifles, it will so far lessen the authority of their instructors as to make them neglect all their future admonitions; and if possible breed them free from prejudices: those contracted in the nursery often influence the whole future life, of which I have seen many melancholy examples. If your daughters are inclined to love reading, do not check their inclination by hindering them of the diverting part of it; but teach them not to expect or desire any applause from it. Let their brothers shine, and let them content themselves with making their lives easier by it, which I experimentally know is more effectually done by study than by any other way. Ignorance is as much the fountain of vice as idleness. People who do not read or work for a livelihood have many hours they know not how to employ, especially women, who commonly fall into vapors or something worse.—*Lady Mary Wortley Montagu.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 12, 1869.

THE "MARVELOUS WORK."

Is it true, or not? It professes to be the revealed will of God to His children upon the earth; it professes to be the Church of Jesus Christ again established upon the earth, and the only one recognized by Him as teaching the fullness of His Gospel. The Prophet Joseph Smith did not come in his own name, but testified that he was sent of God, in fulfillment of the prophecies, to usher in the dispensation of the fullness of times; and that faith in God and His Son Jesus Christ, repentance from sin, baptism for the remission of sin and the laying on of hands for the reception of the Holy Ghost were to be preached in all nations. If this plan be true, then it is the only way to be saved in the celestial kingdom of God—is the narrow path that leadeth unto eternal life.

The knowledge of God having been taken from the earth, there was a necessity for its restoration, before the Gospel could be preached in all the world for a witness. When the organization of the Church and its principles as again revealed are compared with the Scriptures, they prove to be the same as were taught by the Savior and His Apostles. As in that day, those who obey these principles receive the gift of the Holy Ghost, and testify to this fact. But to confess that "Mormonism," as it is called, is true, is to confess that it is the only way to the celestial kingdom, and requires all men to cease from teaching the fear of God by the precept of men, and to worship the true and living God.

The wisdom of man in regard to the plan of salvation has proved signally insufficient, while those who have sincerely obeyed the doctrines that have been revealed through Joseph Smith the Prophet have been assured of their truth. The worldly wise assert that these doctrines are false; the Saints know that they are true. How do they know? By revelation from God. "He that will do the will of the Father shall know." To Him who has restored the Gospel be all glory. G. T.

ARRIVAL AND APPOINTMENT.—Elder Charles John Mosely arrived on the 1st inst., and has been appointed a Traveling Elder in the Southampton Conference.

EMIGRATION.—On the 2nd of June a company of 338 left for Utah in Messrs. Guion & Co.'s steamship *Minnesota*, in care of Elder Elias Morris, late President of the Welsh District. Unforeseen contingencies caused the departure of this company before receiving advices as to arrangements and cost at and beyond New York. Notwithstanding this unexpected circumstance, all were elated with joy, and it is hoped they will be abundantly blest upon their journey. Elder O. C. Holbrook, late Traveling Elder in the Leeds Conference, released on account of his health, accompanied them; his health was impro-

ving, and his numerous friends anticipate its full restoration in the pure mountain air.

It is not designed to forward another company until the advices requisite for the proper conduct of emigration affairs are received, which will at once be published in the STAR, and for which all are desired to wait patiently, in the meantime doing all they can toward being able to defray their own expenses when they receive notification.

CORRESPONDENCE

ENGLAND.

Birmingham, May 31, 1869.

Pres. A. Carrington.

Dear Brother,—I am happy to inform you that the Saints in this Conference are enjoying health and the Spirit of the Gospel, and are endeavoring to show their faith and love for the work of God by obedience to the requirements of Heaven, realizing that blessings attend compliance with each requirement, and that all they have to do is to obey and obtain the reward. The Elders are laboring in unity, striving to let their light so shine that all may see their good works and be led to glorify God.

I have appointed Elders Timms, Filce, Robinson, Sparks and Moore, members of the Birmingham Branch, to act as Traveling Elders, on Sundays only, in some neighboring Branches where their aid is needed. They report good meetings, and say they enjoy their labors very much. They have commenced outdoor preaching, and also report very good meetings in the open air. Yesterday I accompanied Elder Robinson to the Hales Owen Branch, and enjoyed a very spirited meeting with the Saints in that region. On our return, at a place known (I believe) as the Two Gates, where the brethren have held meetings in the open air, and had promised that we would call, we found four local preachers, who had heard that we were coming to preach there that evening, warning the people, telling them what awful bad people the "Mormons" were; but in telling what he termed "funny little jokes," he became so vulgar that he was the only one that laughed at his nonsense, and I could perceive a look of disgust at his sayings in the countenances of many. After getting through with his "jokes," he said his object was to prove that the Scriptures "did not mean what they said," but needed "spiritualizing." I thought him a very unfit person for the work, even if they did, as he made such weak and foolish statements.

After they got through, we opened our meeting, and it was encouraging to observe the marked change that took place, and the attention accorded to us. Every one was quiet; and if a little child thoughtlessly made the least noise, it was quieted at once or removed. We could not have asked for better order in an indoor meeting with the Saints. The good people of the village not only gathered around in large numbers to attentively listen to our teachings, but very kindly furnished chairs for all of the sisters who accompanied us. We thanked the audience for their attention and kindness, and returned to Birmingham feeling that we had been much favored in our day's labors. I pray that God will abundantly bless us in our humble endeavors to spread the principles of the Gospel.

Br. Clemons and br. Napper and family join in kind love to you and all in the Office. Ever praying that God will abundantly bless you all, and all who are laboring for the cause of truth, I remain your brother in the Gospel of salvation,

R. E. EGAN.

The intellect of the truly wise man is like glass; it admits the light of heaven, and reflects it.—*Archdeacon Hare.*

PRESIDENT YOUNG AT ST. GEORGE.

St. George, May 1.

Since the company reached Tokerville the weather has been most delightful. On the north side of the rim of the Basin the trees had no leaves, but here peaches and other fruits are a good size, and the foliage of summer is everywhere apparent, affording a striking and pleasing contrast with the counties north, making this country appear very desirable. Dixie is looking up: gloom and discouragement are passing away, and contentment generally reigns, though the grasshoppers have commenced their ravages in many places. Many improvements of a very creditable character have been made in every town the company have visited. Fine stone, brick and adobie houses that would adorn Salt Lake City may be seen in Tokerville, Washington, and St. George. Preparations are also being made in Rockville, Harrisburg, and other places, for the erection of superior buildings.

The demonstrations here yesterday to receive President Young and company were extensive. Joy and gladness prevailed. The military, Female Relief Society, schools, and most of the adult population, with bands of music and banners, were out to receive the President and his company. As they neared the city a salute of artillery awakened the echoes and reverberated through the surrounding hills. There are a number of missionaries from the Muddy here, as well as a large number from all the settlements in Dixie, and the Bishops and leading men from Cedar and Kanarra. The Conference opened this morning inside the walls of the elegant stone meeting-house now being built here. President Young addressed the Conference fifty minutes, speaking upon many practical subjects in a clear and encouraging manner; his remarks on the training of the female sex, co-operation in manufactures, the Order of Enoch, and the Word of Wisdom, were most happy and interesting, and were listened to with delight by the large congregation. President Wells followed him for sixty-nine minutes on these and kindred subjects. This meeting is the twenty-ninth which has been held by the President and his company since leaving Salt Lake City, within sixteen days, during which seventy-two discourses have been delivered. This afternoon and to-morrow will be spent in meeting; on Monday morning the company start for Salt Lake City, *via* Pine Valley.—*Deseret Evening News.*

THE PACIFIC RAILROAD.

The *Evening Bulletin* of San Francisco gives some interesting particulars, in its number of April 29, of the almost magical rapidity with which the works on the Pacific Railroad were completed. Writing from the "Central Pacific Construction Camp," on the 28th ultimo, the correspondent of the *Bulletin* says—"The work on the Union Pacific progresses slowly. The iron is laid within eight miles of the summit, and the work is going on daily. The tracklayers were stirring early this morning, and the whole camp was alive by five o'clock. By seven o'clock nearly three miles were laid." Writing at noon on the same day, he says—"A great feat has been accomplished this morning. Seven miles of track have been laid by the Central Pacific, and the tracklayers' party dined in their regular quarters at the end of the new-laid track. In one morning, 8500 men, 800 horses (with teams and all their provender), all the stores of the company and of the Chinese traders, the blacksmiths' shops, the harness-makers' shops, the company's office, the telegraph office, the head-quarters of Mr. Stanford, and the abode of Mr. Strobridge and family, and the boarding and sleeping

apartments of 500 white men, have moved nine miles as easily as if they had been aboard a large steamship. The dead weight above moved this morning over nine miles of road, seven of which has been built since daylight, includes the ties hauled by teams, without reckoning the rolling stock, fuel, or water trains. There are nearly 3000 tons in shop. The camps and commissariat of an army of 10,000 persons have advanced nine miles without the slightest accident into the new country, and no one has suffered the privation of any of the comforts which the best cared-for working-men can enjoy in a mountain town." The wonderful result of the entire day's work is thus stated :—"The greatest work in tracklaying ever accomplished or conceived by railroad men, has been successfully achieved to-day by the Central Pacific Company. Ten miles and 58 feet of railroad (grading excepted) has been made between daylight and sundown. Some two or three miles of this had been hauled out by teams yesterday on the advance, but all the iron rails, fish bars, bolts and spikes were carried out to-day, and the most part of it was brought a number of miles from the rear, as the station this morning was two miles behind the foremost rails. The ties for over seven miles had to be hauled by two-horse teams from five miles where they were first laid to over twelve miles where they were last laid, and this over a rapidly rising grade and mountain road. As there are about 2400 ties to a mile, and they are from 80 to 90 pounds weight, it makes 1,244,000 pounds, without the 16,800 ties teamed and laid. This only represents part of the work done by teams, as all the blacksmith, wheelwright, and other workshops went by the waggon road. One length of such camp waggons by count numbered 25, and, spun out in a thin line, looked like one of the large emigrant trains of former days. The iron moved by the construction train was 1000 tons, and the whole of that has been laid, spiked, fished and bolted in eleven working hours, and the road to the end of the track, though needing a little revision in places, is fit for travel and in fair condition. The difficulty of doing this work was increased by the necessity of carrying a large water-tank car with every one of the six engines employed. It was still more increased by the number of curves, which required the bending of the rails in many places for several lengths, which had to be done on the ground as the curves right or left required. The feat of laying over seven miles in one stretch was once done by the Union Pacific, but they worked from four in the morning until after midnight, therefore it could not be considered an honest day's work. The Central men would have laid fourteen miles and finished their portion of the great Pacific road to-night, had the grading been completed. As it was, the men were anxious to lay twelve miles, but there were not ties enough within fifty miles of the spot."

THE SUFFERINGS OF THE CREW AND PASSENGERS OF THE JOHN FOSTER, JUNIOR.

The New York papers have published the report of the special committee, appointed by the Commissioners of Emigration to investigate the alleged outrages and sufferings on board the "fever ship" James Foster, jun., which arrived at that port on the 7th of March last from Liverpool. The committee report the following facts as the result of their investigation :—

The ship James Foster, jun., of the Black Ball line, 1428 tons burthen, left the river Mersey, Liverpool, England, on her voyage to New York, on the 19th of December, 1868. The passengers had been for the most part taken on board on the 13th or 14th of December, and from that time till the 19th of December the ship lay at anchor. The number of steerage passengers on board was 146. Of these 14 had shipped as passenger cooks, contracting,

in consideration of a reduction of passage money, to perform certain duties on board. The actual number of the crew was 30, although the 14 passengers seem to have been passed off before the emigration officers in Liverpool as ordinary seamen, thus apparently swelling the number of the crew to 44. The officers of the ship were—Andrew Armstrong, captain; Joseph Armstrong, first mate; John McVeity, second mate; Thomas Murphy, third mate; James Glynn, carpenter and boatswain; Edward Monument, surgeon. The quantity of provisions which each passenger was entitled to receive during the voyage is set forth in the copy contract annexed to this report. The sum paid by each steerage passenger was £4. The passengers who shipped as "passenger cooks" paid only £2 5s. each, in consideration of which reduction they agreed "to clean below decks and cook for the passengers." The ship anchored in New York harbor on the 7th day of March, 1869, the voyage having lasted 78 days, being a passage of unusual duration, the average time consumed in winter passages not exceeding 45 days. The weather for the greater part of the voyage was rough, with head winds. The ship had been but a short time at sea before a scene of disorder, violence, and barbarity began, which your committee believe to be of late years without parallel. The captain seems to have been utterly neglectful of his duty, and left the management of the ship and the care of the passengers to inferior officers. The crew, composed mostly of landsmen, unused to the sea, proved incompetent to the performance of the ordinary work of the ship, and soon became wholly exhausted from fatigue. To supply this deficiency the passenger cooks were required to work as ordinary seamen, a duty which they had never agreed to perform; and even the passengers, who had paid full passage money, were compelled at all hours of the day, and often in the night, to clean decks, haul ropes, make sail—in fact, to perform all a sailor's duty except go aloft.

Of the provisions served out to the passengers, the pork was good, the beef was middling, the flour was occasionally sour, the meal was bad after the middle of the voyage, the biscuits were of two qualities, sometimes good and sometimes bad.

The quantity of these provisions supplied to the passengers was gradually diminished, until, after the second week of the voyage, it appeared to have been not more than half that to which they were entitled under their contract. On each Saturday rations were served out for the ensuing week. After the third week the supply was so reduced that it was proved not sufficient to last until the following Thursday, and thenceforward, until the next Saturday's distribution, two days of starvation intervened. The allowance of water was soon reduced to three pints a day. The hours of distribution were irregular. For awhile the water was of good quality, fresh, and fit to drink; but for the last five weeks of the voyage it was salty, composed of the rain water which had fallen on the deck, and the salt spray which had necessarily mixed with it. The sufferings of the passengers from hunger and thirst were severe. Some of them, more provident than others, had brought on board a larger supply of food than they needed for their own necessities, and sold the surplus. It is in evidence that in this sort of traffic one of the passengers paid one shilling for one biscuit, and in another case sixpence was paid for a "noggin" of water. All these privations seem to have been without any sufficient cause or excuse, for on the arrival of the ship at the port of New York, the supply of meat was not yet altogether exhausted, and there was plenty of fresh water still in the tanks. The number of passengers on board was less than the capacity of the ship to accommodate them. The arrangements for cooking were defective. There was only one stove in the cook's galley. In this the fire was lighted sometimes at eight a.m., sometimes not until two p.m., and sometimes the fire was put out by the orders of the carpenter, for the purpose of compelling the famishing passengers to do some sailors' work about the ship. The power over the passengers vested in this man seems to have been unlimited. He presided over the ser-

ving out of provisions and water, and therein showed favor towards some of the passengers and hostility to others; sometimes throwing the food of the latter on the wet deck and spilling even their scanty supply of water. Several of the crew, worn out by ill-usage and exhaustion, died during the voyage. The passenger cooks and passengers were required to work the ship, and the conduct of the carpenter towards some of these passenger cooks seems to have been cruel and barbarous. It appears from the evidence, a copy of which is hereto annexed, that he was in the habit of beating them with his fists, with ropes, with belaying pins, or any other weapon that came to his hand, so that from the effects of this ill-usage several of them died. The first mate also beat the passengers. The captain refused to listen to any complaint, and treated remonstrance with insult.

After severely censuring the British emigration authorities, the report says the principal security against the recurrence of such evils is to be found, perhaps, in the rapid discontinuance of sailing ships in the carrying of emigrants to this port, and the employment of steam vessels in their stead. Meanwhile, shipowners are besought to exercise greater care and caution in the selection of the officers into whose hands the care and government of passengers across the Atlantic may be entrusted.

TREE AND SERPENT WORSHIP.

In Egypt, both tree and serpent worship prevailed—but as parts only of the general animal and vegetable worship—perhaps with a degree of pre-eminence. "From bulls to beetles, or from crocodiles to cats, all came alike to a people so essentially religious as the Egyptians seem to have been." It is a step from Egypt to Judea, where we meet the story of the Fall. "With the knowledge we now possess," says Mr. Fergusson, "it does not seem so difficult to understand what was meant by the curse of the serpent. . . . . When the writers of the Pentateuch set themselves to introduce the purer and loftier worship of Elohim, or of Jehovah, it was first necessary to get rid of that earlier form of faith which the primitive inhabitants of the earth had fashioned for themselves." The curse, of course, was not on the serpent, but on the cultus—which may have been Mesopotamian, rather than Jewish: the fragments of early books and traditions, from which the parts of Genesis referring to this matter are composed, being now generally admitted to belong to Mesopotamia rather than Judæa. There is a great deal to be said, however, beyond this that unquestionably concerns the Jews themselves. Abraham planted "a grove" at Beersheba, "and called there on the name of the Lord;" and the tree under which he entertained the angels at Mamre was worshiped to the time of Constantine. Then we know that the bush or tree on Horeb was sacred before the Lord appeared in it as a flame; and when He did, Moses' rod was changed into a serpent—the sacred tree and serpent thus coming into suggestive juxtaposition. Next, there is the brazen serpent in the wilderness, with *healing* powers such as belonged to the serpent in the Greek mythology. It disappears after performing the miraculous cures, to reappear in Hezekiah's time, when we learn that throughout the interval (five centuries) it had been preserved in the Temple, and that "unto those days the children of Israel did burn incense to it." The worship was then suppressed, along with the worship of the groves. That it had been actual *worship*, appears from the "Wisdom of Solomon," in which the practice is reprobated: "They worshiped serpents void of reason." It might be more proper to say it was repressed than *suppressed*; for it cropped up among the same people again in the Christian sects of Ophites, Nicolaitans, and Gnostics. The Ophites, according to Tertullian, "even preferred the serpent to Christ." They kept a living serpent in a chest, as, or to represent, the God; and had, accu-

liar views of the Eucharist, and of a "perfect sacrifice," that might not be uninteresting, did space permit us to explain them. The serpent was honored, perhaps worshiped, in Tyre from an early period down to the time of Alexander. According to Sir Henry Rawlinson, Hea or Hoa, *the third person* in the Babylonian Trinity, may be considered as the serpent deity. In Assyria the tree, in the form of the grove (Asherah), was commonly worshiped. The evidence is overwhelming that the worship both of the tree and serpent prevailed in Greece. To keep clear of the myths, we find that in Epidaurus there was the temple of Æsculapius, and the grove attached to it, in which serpents were kept and fed down to the time of Pausanius. A huge serpent was kept in the temple of this god in Alexandria; while at Athens was the temple of the serpent god Erecthonios, whose site the Erectheum now occupies. They had the cultus in Rome, but whether it was indigenous may be a question: the annual ceremonies at Lanuvium would indicate that it was indigenous. They also indicate a phallic connection. There was tree worship, but apparently no serpent worship, in Germany; both prevailed in Sarmatia. The Samogitae, the Poles, the peasantry of Esthonia, and, it would appear, the Prussians, had both.—*Cornhill Magazine.*

CORRESPONDENCE.

Thursday, June 3, 1869.
10.30 a.m.

Pres. A. Carrington.

Dear Brother,—All is well with us on board the *Minnesota* this morning. No sea sickness. The food is excellent in the steerage, and the appetite of all corresponds.

The pilot is on board, and the anchor is cast off Queenstown, to take on more passengers and water.

Yesterday afternoon we organized our company into 7 Wards, in charge of the following named persons: Daniel Adamson, William Millard, Lewis Lewis, John H. Evans, William Hapgood, Charles Shepherd and John Chugg, with br. Forest, the bugler, for the morning disturber at 6; and at 7.30 a.m. and 9 p.m. he blows his bugle as a signal for prayers.

Good feeling prevails in the breast of all, causing us to feel that surely our Father and God is with us. Thus far all the Saints feel their hearts swelled with gratitude to their God and his servants, not forgetting their friends in Zion, for their deliverance. Br. Holbrook and myself are quite comfortable, and are kindly treated by all on board.

I feel exceedingly grateful to you, Pres. Carrington, for your kindness, and for all your counsels and instructions to me, which I feel to appreciate much, also the kindness of brethren Teasdale and Carlson and all in the Office, not forgetting sister Churchill.

Br. Holbrook and all the Saints join me in kind love to you. Your brother in the Gospel,

ELIAS MORRIS.

SUMMARY OF NEWS.

A late bishop, being desirous of enlarging his palace, caused an architect to prepare plans of the proposed alterations; but when he came to know the estimated cost of the works, he declined to proceed. "What cheque shall I draw for you, then," said the architect, who told him that as the plans were abandoned, his charge would be a hundred guineas. "A hundred guineas! why, sir, many of my curates do not get so much in the course of a year. Possibly," said the other, "but your lordship must remember that I am a bishop among architects."—*Church Review.*

The number of persons taken into custody last year by the metropolitan police, it appears by a return just issued, was 66,870. Of this number 45,848

were men and boys, and 21,022 women or girls. The "drunk and disorderly" cases number 10,463.

St. Petersburg, May 31.—The Emperor intends sending an extraordinary envoy to Washington to congratulate General Grant upon his election to the presidency, and to express to the United States Government the great value which his Majesty sets upon the maintenance of good relation between Russia and America.

The *Overland China Mail* says that from Japan "an extraordinary political change is announced. Several of the most influential Daimios have tendered to the Mikado their resignation of men rank, estates, and sea and land forces, for the purpose of strengthening, or rather re-creating, a central and supreme government. A great council of Daimios will soon assemble in Yeddo for the purpose of settling the new constitution of the country."

The *New York Times* quotes a Washington despatch in which is the following statement:—"The President has spoken his mind pretty freely about the manner in which foreign affairs are considered by the senate, and in a way not at all complimentary to that body. Leading politicians who have either recently been or are now here likewise express their opinions quite openly, and say that considerable dissatisfaction exists among the thinking men of the country, and that a movement will be made during the next session of Congress to so amend the constitution as to restrict their extraordinary powers in ratifying treaties. It is well to know here that the English Legation had, up to the day of the Alabama treaty, positive assurances that it would be postponed until December. With these facts before them, it is claimed that the rejection of the treaty was the effect of temporary excitement and not the exhibition of cool, dispassionate statesmanship. These matters have already been discussed among the members of General Grant's Cabinet, and are beginning to attract attention among other public men here." In an article mainly in confutation of reports in some other American papers that the President is in favour of a war with England, the *New York Times*, (the organ of the party which elected the President) says—"General Grant cannot favour war with England unless he has utterly lost that sound judgment and common sense for which he had credit before he became President. A war with England without greater provocation or excuse than now exists would not be popular in this country. On the contrary, it would be regarded as the height of insanity on the part of any party that should favour it."

Emigration from Liverpool.—The returns of the Government emigration agent at this port still indicate a large exodus, as well of our own countrymen as others from the continent. It appears that the number of emigrants under the act who have left the Mersey during the month just ended amounts to 20,812. There were to the United States 28 vessels, carrying 21,195 passengers, of whom 700 were cabin and the remainder steerage. Classifying them according to country, they comprised 6779 English, 670 Scotch, 4202 Irish, and 8835 belonging to other countries. To Canada there were 9 ships, having on board 5117 passengers, of whom 152 were cabin. These included 1317 English, 35 Irish, and 3766 foreigners. The short ships, or those not coming under the requirements of the act, were 19, carrying 788 passengers. There were five ships to the United States with 426 passengers; Victoria, three ships, New Zealand, one ship; West Indies, two ships, 9; South America, six ships, 144; Africa, two ships, 17; for the month, including those under and not under the act, 27,600, compared with the previous month there is an increase of 42. Referring to the corresponding month of last year, when the number was 10,748, the increase in the month just concluded is 7332. It will be seen from the returns that foreign emigration still figures prominently in the list, this class being composed chiefly of persons devoted to agricultural pursuits from Sweden, Norway, and Denmark. The increase for the five months of the present year is no less than 20,828 in excess of the same period of 1868. It may be added that during the last two months the number of emigrants from the Mersey reached 54,000, the whole being conveyed in steamships belonging to various companies.